Nauruan Story of Eru – Angoget Eru.

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Introduction. [1]

By the time the Nauruan system of beliefs, myths, and legends were investigated by Europeans, three important factors had fragmented these: firstly, there was a heavy admixture of Gilbertese [I-Kiribati] mythology and belief elements stretching back many centuries with the intermittent landfall of I-Kiribati drifters who had become incorporated into Nauruan society; secondly, the influence of European culture starting in the 1840's with whalers, beachcombers and others; and thirdly, the arrival of missionaries from the Roman Catholic and Protestant churches that quickly led to the marginalizing of native Nauruan beliefs.

As in many societies, the Nauruans explained the material culture (canoes, mats, fishing methods etc.) as having been created by culture heroes who were understood to have lived on Nauru in the distant past; and as with other societies who, through isolation, perceived their small world as the sum total of human experience, most significant – if not all – topographical features of the island were associated with primordial beings and myths. And as with other societies where ancestor spirits maintained a powerful check on daily life and where the threat from the forces of nature had to be appeased, and where every illness or misfortune had to be the result of the misuse of spirit-power, those held in particularly high esteem were the charmers, mediums, and other practitioners of spiritism.

As with all the information presented, this is a first attempt to bring to a wider audience the information scattered here and there on the Nauru of yester-year. The Nauruan texts and their translations, and the stories' cultural context, all need commenting on by Nauruan people themselves, so that a more correct evaluation can be made.

Methodology.

Where a Nauruan narrative from Paul Hambruch's work is presented in the Nauruan language, the Nauruan narrative is presented with its original orthography, alongside an attempt to regularize the Nauruan orthography to facilitate referencing. In addition, the German paraphrase provided by Hambruch is given, along with an English translation of the same; where possible, a preliminary commentary of the Nauruan text is presented. [2]

With regard to Paul Hambruch's original Nauruan text, his many diacritics used in conjunction with vowels and consonants appear to be very close to the phonetic alphabet recommended by the German Catholic clergyman/linguist Wilhelm Schmidt, that appeared in his journal 'Anthropos' in 1907. [3] Paul Hambruch had little, if any, understanding of Nauruan grammar and phonetics and he was not a trained linguist. This is very evident by the inconsistent usage of the many diachritic markers on both vowels and consonants by Hambruch and by the numerous mis-recordings of words made by him.

The original text has been arbitrarily divided into paragraphs for ease of reference, and the original page numbers are in square brackets. The 'alternative' orthography is not intended to be definitive as the Nauruan community has never adopted an official orthography, even though the Australian colonial administration gazetted one such in the Government Gazette No. 47 of 5th November 1938. Unfortunately, the post-Colonial administration has never instituted a bilingual teaching curriculum thus promoting language loss. The Nauruan constitution adopted at independence in 1968 is published solely in English and does not even mention the Nauruan language.

Inherent Deficiencies.

Also to be kept in mind with regard to the narratives (as with other recorded material by Hambruch) is that according to Nauruan custom of yester-year a story, legend, myth or history was usually the personal property of an individual or clan, and although events from a story might be known to a larger audience, the authoritative version could only be obtained from its owner, with their permission. So many of the stories recorded are incomplete or mixed up or poor versions. But they are all that we have on record until the time that surviving Nauruan proprietors or those with a knowledge of Nauruan lore put this down on paper. The deficient recording by Hambruch was highlighted by Aloys Kayser, the long-time Catholic missionary to Nauru, in his critique of Hambruch's two volume work, as published in the enthnographical journal Anthropos . There he writes:

"The last section of the first volume contains some legends and narratives of the aboriginals. A cursory examination of this section shows that the correct authorities were not consulted.

The legend about the creation of the earth could only be got in its original form from *Erapa*, since she is owner - the narration would have been less disjointed and, more importantly, longer. The history of *tio* (not stsigo) and *Raimen* is a fusion of the legend of *Raimen* with that of *Abuijakow*. *Un* is incomplete and only through *Eidino* could the complete original text be had. The history of the invention of the boat is uniquely Nauruan, however it is only the introduction to a very long legend called *Menuije*, *Edabaderi* being its owner. The war between the hermit crabs and the lobsters should be a pure crab fight since only crabs engaged in the fighting on both sides; the narration is native to Nauru and belongs to *Aurob*." [4]

Hambruch himself acknowledges that the texts are patched together. With regard to the legend "Die Schöpfung der Erde [The Creation of Earth]" he states:

"The narration is also disjointed, as several sources have been incorporated into this narration". [5]

This story, The Story of Eru, is attributed to *A͡uuiyeda [Auwiyeda]*, one of the traditional high ranking Nauruans known as *demonibe*. This gentleman acted as one of Hambruch's main informants.

Aloys Kayser, in his critique of Hambruch's works, had a negative view of *Oweijeda* [*A͡uuiyeda*] as an informant. He says concerning the information provided by *Oweijeda*:

"what the native calls *bu̯édubu̯ed*, i.e., a motley mix of all sorts of unrelated things". [6]

Original Nauruan transcription, Alternative orthography, German paraphase, and English translation of German paraphrase [with alternatives based on original Nauruan text].

Nauruan Text	Alternative orthography	German Paraphrase	English Translation of German Paraphrase [with alternatives based on original Nauruan text]
Añoget Ĕru. *Ā̆uuaṅuṅ̆ř agen ṅea Ĕru. Āiyimin ṅāūrur me Ĕru egorē̆'i tekē̆'i eget inorē̆'i. Eāt ibumūn ę nueāū ameą Auuaṅuṅ̆ř, bue ę nimo ṅāūuř; me Ĕru me ętimena ṅāīn ŕa āgāūēn oę, bue rę nūm kāniiē̆'i, bue ę kuān ṅāga. Nāk okue ameą Āuuaṅuṅ̆ř me ębāk iū o kōna. Ęta inorē̆'i, āūōn urē̆'i, bua arē̆'iām ôie ętaṅ-urē̆i ijē̆'i ękęn ṅana ŕo kōna. Ęta inorē̆'i oṅāda euenĕř inōn iāt ebuęř iōn. Ma arē̆'i ŕiaṅ ūn ęmuęmuūn ameą ętaṅurē̆'i mo ōgi:*	[p.457] ¶1 Angoget Eru. Auwangungur agen ngea Eru. Aiyimen ngauror me Eru egoreiy tekeiy eget inorei.Eat ibumin enuwaw amea Auwangugur, bwe enimo nauwor; me Eru me eitsimena ngain rogawen oe, bwe re nim kanieiy bwe ekwan ngaga. Ngag okwe amea Auwangungur me ebak iu ogona. Eita inoreiy emwin ureiy, bw'areiyum oiya etongureiy iyeiyi eken ngana ro gona. Eita inoreiy ongada ewener inon iat ebwer ion. M'areiy nuwawen. M'areiy riang in emwemwin amea etongureiy m'ouge:	Die Geschichte der Eru. Auuangungur hatte eine Frau, die hieß Eru. Sie hatte drei Kinder, die auch wie ihre Mutter Eru hießen. Eines Tags ging Auuangungur fort, um zu fischen; und Eru und ihre drei Töchter gingen in den Busch, um Essen zu suchen, denn es war damals Hungersnot. Als Auuangungur zurückkam, hatte er viele Fische gefangen. Die Frau sandte ihre drei Töchter zu ihm, um ihrem Vater das wenige Essen zu geben, was sie gefunden hatten. Ihre Mutter legte das Essen[1] in einen Korb. Und die drei gingen fort. Und sie sangen und riefen ihrem Vater zu und sagten: [1] aus dem jungen lockeren Holz der Pandanuspalme.	The story of Eru [literally, About Eru]. Auwangungur had a wife named Eru. She had three children, who were also named Eru, like their mother. One day, Auwangungur went out to fish, and Eru and her three daughters went into the bush to look for food, because there was a famine at that time. When Auwangungur returned, he had caught many fish. The wife sent her three daughters to him to give their father the little food they had found. Their mother put the food [from the young, loose wood of the pandanus palm] in a basket. And the three went away. And they sang and called out to their father, saying:
»*Ā̆uuaṅuṅ̆ř ō! Ĕru ęnimęn udōm ęuęnĕř ṅamanę, bua uo nān ōjāū gama āi mueręn āiken.*« *Ameą ętoṅurē̆'i ęmuęmuūn urē̆'i, bue ę nūm āea īmūn iāṅ āūrē̆'i 'buęř; me ṅāk ę ęt, buila ęuenĕř iāṅ' ō ęgi:*	¶ 2 Auwangungur o! Eru enimen udom ewener ngamane, bwe wo nan oiya gama aiy mweren eken. Amea etongureiy emwemwin ureiy bwe enim aia imin ian aureiy ebwer; me ngag eet bw'ita ewener ian, ouge:	›Heda Auuangungur! Eru schickt dir hier etwas Pandanusspeise, damit du ihr ein wenig von deinen Fischen abgibst.‹ Ihr Vater rief sie alle drei herbei, damit er sehe, was sie im Korb hatten; und als er sah, daß es nur Pandanusspeise war, sagte er:	"Hey Auwangungur! Eru is sending you some pandanus food so that you can give her [give us] a little of your fish." Her father called all three of them over so that he could see what they had in the basket; and when he saw that it was only pandanus food, he said:
»*Omuī kọr mę ināṭāu apọe dēnọ, dēnọ mareręnmuimię̆'imęṅana kuamię̆'i aīkuēn, buọ a ẹo ije.*« *Arē̆'i obu āūrē̆'i ubuęř ma arēi redọda aṅęt inorē̆'i ma arē̆'i iōn ma ōgi:*	¶ 3 Omwi ko me ingatau apoe deno, deno mwareren mwimieiy me nganakwamieiy aikwen, bw'a eo iyeiyi." Areiy obu aureiy ebwer m'areiy redoda anget inoreiy m'areiy ion m'ouge:	›Macht Euch fort, und nehmt das Dreckzeug[2] mit, denn ich will so etwas nicht essen.‹ Die drei nahmen ihren Korb auf und gingen zur Mutter zurück, und die eine von den dreien sagte: [2] eigentlich: den Schmutz von eurem Gesicht und Mund.	"Get out of here and take that filthy stuff [actually: the dirt from your face and mouth] with you, because I don't want to eat it." The three picked up their basket and went back to their mother, and one of the three said:

»Ḛṙu ō! A͡uuaṅuṅ̈ŗ̄ ẹnimẹn omuẹ koṙ mẹ a͡iataū apo͡i dẽnọ, dẽnọ mareṛẹ̄n muimiẽ'i mẹ ṅanakuamiẽ'i aïkuẽn, bua a ẹọ ïje.«	¶ 4 Eru o! Auwangungur enimen omwi kor [p.458] me aiyatau apoi deno, deno mwareren mwimieiy me nganakwamieiy aikwen, bw'a eo iyeiy. Areiy obu aureiy ebwer m'areiy redoda anget inoreiy m'areiy ion m'ouge:	›O Eru! Auuangungur sagt, macht Euch fort und nehmt das Dreckzeug mit, denn ich will so etwas nicht essen.‹	O Eru! Auwangungur says, get out of here and take that filthy stuff with you, because I don't want to eat that kind of thing.
Ẹ̄ta inaṙé'i ōgi a uṙé'i: »Omui roga ko, omui ẹọ ẹāni; āmui ạni ho bita ata 'buẹṙ ɪn bitoï͡oi bua a ntm omōmo ba͡imiẽ'i.«	¶ 5 Eita inoreiy ouge a ureiy: amwa roga ko, amwa eo eong: amwa oni ko bita ada bwer in bitoioi bw'a nim omamo baimieiy.	Da sagte die Mutter zu ihnen: ›Kommt her, weint nicht mehr; holt unseren Korb mit Schmucksachen her, denn ich will Euch schönen Schmuck machen.‹	Then the mother said to them: "Come here, don't cry anymore; bring our basket of jewelry, for I want to make you beautiful jewelry."
Mẹ ẹ ṙiṙiṅ ṙeiẹn bǫṙé'i mẹ nānoṙé'i ma auṙé'i inuṅ; mẹ ṙẹ nuāuuẹ̄n. Ọt āmo ẹta ẹbóuāp' mẹ ebuẹt ẹta ẹkanuṅāga, mẹ ẹta ẹkanumuṙ imuṙ. Mẹ inoṙé'i ọt iṙōuṙé'i.	¶ 6 M'eriring reiyen boreiy me nanareiy m'aureiy ungung; me re nuwawen. Od amo eita ebowab me ebuet eit ekanugaga, me eita ekanumur imur. Me inoreiy od iruwureiy.	Und sie machte ihnen Armbänder und Fußreifen und Schurze; dann gingen sie fort. Voran ging die älteste und dann kam die zweite, darauf die jüngste. Die Mutter ging hinter den dreien her.	And she made them bracelets and anklets and grass-aprons; then they went away. The oldest went first, and then came the second, followed by the youngest. The mother walked behind the three of them.
Ẹ̄ṅamẹ ibǫṅ ṙapān aṅẹn A͡uuaṅuṅ̈ŗ̄, buẹ ẹnuāuẹ̄n ṅa͡iṅ ma agẹn. Ameạ ọt iṙuouṙā mẹ ẹṙẹuṅ ura mẹ ẹọ kōna. O ōgi:	¶ 7 Engame ibun ro pwan angen Auwangungur, bw'enuwawen ngain m'agen. Amea od iruwura m'erewin ura m'eo gona. Ouge:	Einige Leute sagten dies dem Auuangungur, daß seine Frau und Kinder fortgingen. Der Mann lief hinter ihnen her und rief sie zurück, aber er konnte es nicht. Er sagte:	Some people told Auwangungur that his wife and children had left. The man ran after them and called them back, but he couldn't. He said:
«Ama ṙẹda ko, bua omaiu ko iu!« Ẹnibǭna ro ōgi: »Ōgẹn, wọ ẹọ ṙẹuṅn gama, bua ama͡imo nuẹaū.«	¶ 8 Amwa redo ko, bwa omaiu ko iu!" Einibuna r'ouge: "Ogen, wo eo rewin kama, bw'amaimo nuwaw."	›Kommt zurück, denn ihr sollt Fische haben.‹ Die Frauen antworteten: ›Nein, ruf uns nicht zurück, denn wir wollen fortgehen.‹	"Come back, for you shall have fish." The women replied: "No, do not call us back, for we want to leave [do not restrain us so that we may go]. "
Ẹ̄timiṅẹ ẹbǭk inōṅ ina ṅān ẹ mẹk iät imṅn ɪn abāp'. Ẹ̄ta abō-oāp' ẹ nāṅạ ṅabǭ-ṅẽna ẹbǭ kɪn akɪṙōmoṙōm mẹ e mān; mẹ ẹta ẹkanugaga ẹ naña ṅabǭgẽna ẹbǭk ɪn omuiṙaṙọ mẹ ẹ mañ; mẹ ẹta akanimuṙ e naña ṅabǭgẽna ẹbǭk ɪn bariẽt mẹ ẹ mān; mẹ ẹta ɪnora ẹ naña ṅabǭgena ẹbǭk ɪn iüɪn báoō mẹ ẹ mān.	¶ 9 Etsimine ebog inon ina ngan emeg iat imin in abab. Eita ebowab enanga ngabogena ebog in akiromorom m'eman; me eita ekanugaga enanga ngabogena ebog in omwiraro m'eman; me eita ekanumur enanga ngabogena ebog in bariet m'eman, me eita inora enanga ngabogena ebog in iwinbawo m'eman.	Es waren da nun einige Gewässer vorhanden, in denen allerlei totbringende Dinge waren. Die älteste Tochter ging in das Gewässer der kleinen Gift-Fische und starb; und die zweite Tochter ging in's Wasser zu den Medusenhäuptern und starb; und die dritte Tochter ging in's Wasser zu den Aktinien und starb; und ihre Mutter ging in das Wasser zu den Quallen und starb.	There were several bodies of water there, in which were all sorts of deadly things [those in which dwelt killer things]. The eldest daughter went into the body of water of the small poisonous fish and died; and the second daughter went into the body of water of the Medusa jellyfish heads and died; and the third daughter went into the body of water of the Actinidia [sea-anemones] and died; and her mother went into the water of the jellyfish and died.

Prelinary analysis.

The Story of Eru, as presented, appears to be fragmentary and it is difficult to analyze its cultural meaning, other than the moral lesson of sharing, for if one does not share one's fish catch, death results to others. It may also relate to reinforcing the custom in pre-colonial Nauru of *Ipwibwi*.

Ipwibwi is described by Camilla H. Wedgwood thus:

"When a fisherman lands from his canoe on the beach, anyone has the right to take some of the catch. Actually this privilege does not seem to be exercised when the catch is small, but if the catch has been large, as it usually is when the men have been out after flying-fish, bonito or yellow-tail, then some of it, occasionally even all of it, was commonly appropriated by others. To do this is termed in Nauruan *pwibwi.* The most suitable person to *pwibwi* is a "stranger "- that is one who is unrelated to the fisherman, and from whom therefore he cannot look for any return, but it is recognized that no one should *pwibwi* the same man twice within one week. If the men have the whole of their catch taken in this manner and are therefore unable to give a share of it to those who had a claim thereto-as for instance the owner of the canoe which they borrowed, and (if they have been after flying-fish) the woman who made the torches for them - these latter will show no resentment, but will forego their share and treat the matter as a joke." [7]

Notes:

1.
As with all materials pre-dating the last quarter of the 20th Century, many terms or words used by authors, academics and others are now considered to be out of date, or inappropriate, and sometimes offensive. No effort is made in this study to sanitize the original writings – they should be taken in the context of the times and mind-set of the writers.

Some terms are easily modernized: Gilbertese as an adjective or identifier is now generally referred to as Kiribati, or I-Kiribati.

2.
All German language texts have been translated into English using Google Translate.

3.
Wilhelm Schmidt, Die Sprachlaute und ihre Darstellung in einem allgemainen linguistischen Alphabet [The sounds of speech and their representation in a general linguistic alphabet], Anthropos Vol. 2, 1907, pages 282-329, 508-587, 822-897 and 1058-1105.

4.
Die letzte Abteilung des ersten Bandes enthält einige Sagen und Erzählungen der Eingebornen. Schon eine flüchtige Durchsicht derselben läßt klar erkennen, daß auch hier die richtige Quelle nicht angeschlagen worden ist. Die Sage über die Erschaffung der Erde konnte nur originell von Erapa erhalten werden, da sie Eigentümerin ist; die Erzählung wäre einheitlicher und bedeutend länger ausgefallen. Die Geschichte von tio (nicht stsigo) und Raimen ist eine Verquickung mit der Sage von Raimen und Abuijakow. Un ist lückenhaft und nur vollständig im Urtext zu haben bei Eidino. Die Geschichte von der Erfindung des Bootes ist rein Nauru, jedoch nur die Einleitung zu einer sehr langen Sage betitelt Menuije; die Frau Edabaderi ist Eigentümerin. Der Krieg der Einsiedlerkrebse mit den Langusten soll ein reiner Krebsenkrieg sein, da beiderseits nur Krebse am Kampfe teilnahmen. Die Erzählung ist auf Nauru bodenständig und im Besitze des Aurob.
(Die Eingebornen von Nauru (Südsee), Anthropos XII-XIII, 1917/1918, pages 331,332)

5.
Die Erzählung ist auch nicht einheitlich, sondern mehrere Quellen flossen und wurden in dieser Legende vereint
(Nauru Volume 1, page 384)

6.
[was der Eingeborne *bu̯édubu̯ed* nennt, d. h. ein kunterbuntes Gemengsel von allerhand unzusammenhängenden Dingen. (Die Eingebornen von Nauru (Südsee), Anthropos XII-XIII, 1917/1918, page 314)]

7.
Report on Research Work in Nauru Island, Central Pacific Part II *in* Oceania Vol. VII No.1, 1936.

Nauruan Wordlist extracted from Nauruan Text

a	variant of ea, to…, to him/her/it oiya [for oiya + a], give to…, to give to him/her/it ouge a ureiy, said to the three of them nanga [for nganga + a], go to… aw = a + (u)w oiyaw, give to you/thee [oiya + a + (u)w] angen = a + ng + en anget [denasalized form] redoda anget inoreiy, come back up to their (trial) mother pwan angen [a + ng + -en] then said to…
a	I, 1st person dependent pronoun
abab	imin in abab, killer things
ada	General Classifier + 1st person plural inclusive, our (plural inclusive) bita ada bwer in bitoioi: that, our (plural inclusive) basket/that basket of precious things of ours (plural inclusive)
ag-	spouse; husband;wife ag-en, spouse of him/her/it
aia	to see
aikwen	one, General Cardinal Numeral
aiy mweren	[n/k]
aiyatau	[take away (?)]; see ingatau

aiyimen — three, animate cardinal numeral

akiromorom — ebog in akiromorom, body of water of the akiromorom [small poisonous fish, species unidentified]

amea — that male, he/him

amo — first

amwa — you, 2nd Person plural dependent pronoun

angen — a, to + ng + -en Perfective Aspect
anget, [denasalized form]
t

angog- — word
angog-en, (words) about him/her/it
angoget, denasalized form of angogen

apoe — inland, towards the interior of the island

areiy — they three, 3rd person trial dependent pronoun
areiy ion m'ouge, one of the three/one of them said

areiyum — abbreviated form of areiy + nim

aureiy — General Classifier + 3rd person trial possessive, their (trial)

aw — to you/thee
oiyaw, give to you/thee [oiya + a + (u)w]

bai- — object (for a purpose)
baimieiy, your (trial) objects

bariet — ebog in bariet, the body of water of the Actinidia [sea-anemones]

be-, bo- hand
boreiy, their (trial) hands
reiyen boreiy, their (trial) (wrist) bracelets

bita that, Medial General Demonstrative, Non-Emphatic III form
bita ada bwer in bitoioi: that, our (plural inclusive) basket/that basket of precious things of ours (plural inclusive)

bitoioi
ada bwer in bitoioi, our (plural inclusive) basket of valuable objects

bo- hand; see be-

bog water, body of water
ebog in akiromorom, body of water of the akiromorom [small poisonous fish]
ebog in omwiraro, body of water of the Medusa jellyfish heads
ebog in bariet, the body of water of the Actinidia [sea-anemones]
ebog in iwinbawo, the body of water of the jellyfish

bowab first-born

bwe, bw’ for, because; so that; that
bwe enimo nauwor, so that he might (should) fish, [in order] to fish
bwe re nim kanieiy, so that they might (should) search for something, [in order] to search for something
bw’areiyum oiya etongureiy, so that they might (should) give their father a little food, [in order] to give their father
bw’a nim omamo baimieiy, so that I may adorn your (trial) objects, [in order] to adorn your (trial) objects
bwe wo nan oiya gama, so that you will give us
bwe enim aia, so that he might see, [in order] to see
bw’amaimo nuwaw, so that we may go
bwe ekwan ngaga, for at that time there was famine
bw’a eo iyeiyi, for I do not eat it
eet bw’ita…, saw that it was only…
bw’enuwawen, [told him] that they had already gone

bwer basket

deno	[n/k]
e	3rd person singular, dependent pronoun
e-	Nominal Prefix
ea	to; see *a*
ea-	on eat, on him/her/it (denasalized form)
ebak	(it is) numerous, many, big
ebu	to be followed by, succeeded by ebuen, ebu + -en Perfective Aspect, then followed by, now followed by ebuet [denasalized form]
eet	to see
eg-	name eget, name of him/her/it (denasalized form) egoreiy, name of the three of them, their (trial) name
einibuna	those several females, those many females
eita	that female, she/her
eitsimena	those three females
-eiy	Applicative Suffix
eken	a little
emwemwin	to call someone over [reduplicated (intensified) form of *emwin*]

emwin — to call someone over
see *emwemwin*

-en — Perfective Aspect suffix
bw'enuwawen, [told him] that they had already gone

-en — 3rd Person singular Gerundive
reiy-en, meet+, its being met, the meeting up of
reiyen boreiy, their (trial) bracelets

eo — Negative particle, not

eong — to cry, to wail

etongi-, etongu- — father
etongureiy , the father of they three, their (trial) father

gona — able, can; get, catch (as fish)

i- — Nominal Prefix before vowels *i ɨ u y*
imin, the thing/the object
iyeiyi, food

ia- — in, within
ian, in him/her/it
iat, in him/her/it [denasalized form]
etsimine ebog inon ina ngan emeg iat imin in abab, there were several bodies of water there, those in which dwelt killer things

ibumin — a day, a certain day

ibun — some [living things, persons]

imur — later, afterwards

in- — mother
inoreiy, mother of the three of them, their (trial) mother
inora, their (plural) mother

in, -n	Construct particle mwarere n mwimwieiy, the dirt of your (trial) mouths/teeth bita ada bwer in bitoioi: that, our (plural inclusive) basket/that basket of precious things of ours (plural inclusive) imin in abab, killer things ebog in akiromorom, body of water of the akiromorom [small poisonous fish] ebog in omwiraro, body of water of the Medusa jellyfish heads ebog in bariet, the body of water of the Actinidia [sea-anemones] ebog in iwinbawo, body of water of the jellyfish
ina	there
inon	some; others
ingatau	[take away (?)]; see aiyatau
ion	one [thing]; a certain one; the other areiy ion m'ouge, one of the three/one of them said
iruw-	after, behind iruwu-ra, after them (plural) iruwu-reiy, after the three of them, after them (trial)
ita, ta	only, just eet bw'ita…, saw that it was only…
iu	fish (general term)
iyeiyi	to eat; food
kama	1st person plural objective, us (plural)
kani	look for, search kanieiy, kani + eiy Applicative Suffix, look for something
kanugaga	child born after the first-born, but not the last-born; middle child

kanumur	last-born; youngest child in a family
ko	Command particle
kor	omwi kor, [get out (?)]
kwan	sun ekwan, the sun; state of famine
ma	to die eman: e + ma + -en, he/she/if then died, he/she/it is now dead
me, m’	and in contrastive phrases: but m’ areiy ion m’ouge, but one of the three/one of them said
meg	to dwell, reside, be in a temporary condition etsimine ebog inon ina ngan emeg iat imin in abab, there were several bodies of water there, those in which dwelt killer things
-mieiy	Possessive suffix, 2nd person trial
min	thing, object; what (thing, object) imin, the thing, the object bwe enim aia imin ian aureiy ebwer, [in order] to see what was in their basket imin in abab, killer things
mwarere	dirt, earth, soil mwarere n mwimwieiy, the dirt of your (trial) mouths/teeth
mweren	aiy mweren [n/k]
mwi	mouth; tooth mwimieiy, your (trial) mouths

-n	Possessive suffix, 3rd Person singular;
n	Construct Particle [see *in*]
nan	Unrealized Aspect: will, shall; must
nana	foot nana-reiy, their (trial) feet reiyen boreiy me nanareiy their (trial) (wrist) bracelets and anklets/ankle bracelets
nanga	nanga + a, to = to go to…
nim(o)	Modal marker: should, could, may, might, ought, must
nimen	to consider, to think
nuwaw	to go nuwaw-en, then went, now goes
ng	Velar Nasal Intrusion (triggered in certain constructions) redoda anget [a, to + ng + -en, Perfective Aspect] inoreiy, come back up to their (trial) mother
ngabogena	that body of water; medial emphatic form of demonstrative for classifier 4[10] bog- body of water
ngag, ngaga	(at) that time, then, when
ngai-, ngau-	child of a person ngai-n, child of him/her/it ngau-ror, child of the two of them, their (dual) child
ngamane	this long rigid object; proximal emphatic form of demonstrative for classifier CL21[4] ma-, long rigid object
ngame	engame: living being, person, human, man, people

ngana, ngan	those ones, those things, those there; that [relativizer] etsimine ebog inon ngan emeg iat imin in abab, there were some bodies of water there, those in which dwelt killer things
nganakwa	interior of the mouth, one's palate nganakwamieiy, your (trial) mouths
ngawor	to fish
ngea	that one, that thing
o	3rd person singular, dependent pronoun before o,u,w
o!	Hey!, O!
obu	take
od	to go along, pass by, walk
oe	inland, interior of an island
og	to finish og-en [og + -en Perfective suffix], it is done, it is finished, alright, OK
oiya	to give to…, to give to him/her/it [for oiya + a] oiyaw, give to you/thee [oiya + a + (u)w]
okwe	[return (?)]
omaiu	[N/K]
omamo	to mend, fix up, maintain, decorate, adorn

omwi kor	[get out (?)]
omwiraro	ebog in omwiraro, body of water of the Medusa jellyfish heads
oni	to fetch, to bring
ongada	to put
ouge	to say ouge a ureiy, said to the three of them
pwan `	to speak, tell, say pwan angen [a + ng + -en] then said to…
-ra	3rd Person plural Possessive suffix, their (plural) Inora, their (plural) mother
re, r’	3rd person plural, dependent pronoun ro, 3rd person plural, dependent pronoun before o, u, w
redo	to come back
redoda	to come back up redoda anget inoreiy, come back up to their (trial) mother
-reiy	3rd person trial Possessive suffix, their (trial)
reiy	to meet up reiy-en, meet+3rd Person singular Gerundive, its being met, the meeting up of reiyen boreiy me nanareiy, their (trial) (wrist) bracelets and anklets/ankle-bracelets
rewin	to restrain, hold back
riang	to sing; song

riring — to make, do

roga — to go up, to ascend, to go from the beach to the interior, to go from the beach to the high seas
rogawen, then went up to [roga-w-en]

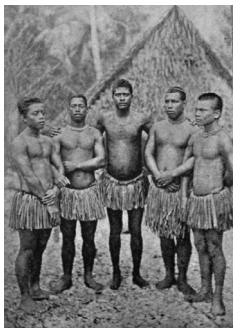
ta — see ita

tekeiy — (it is) like him/her/it

tsimine — to exist; to be
etsimine, there is/are [existential verb]

udom — [n/k]

ungung — aureiy ungung, their (trial) grass-aprons



ura — 3rd Person plural independent and objective personal pronoun, they (plural), them (plural)

ureiy — they three, 3rd person trial independent and objective pronoun
ouge a ureiy, said to the three of them

-w — general directional suffix
rogawen, then went up to [roga-w-en]

(u)w — 2nd Person singular objective suffix
oiyaw, give to you/thee [oiya + a + (u)w]

wener	food [from the young, loose wood of the pandanus palm] (?)
winbawo	ebog in iwinbawo, body of water of the jellyfish
wo	you/thou, 2nd Person singular dependent pronoun

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